

# THE DESERET NEWS.

Truth and Liberty.

VOL. V.

GREAT SALT LAKE CITY, WEDNESDAY, JULY 4, 1855.

NO. 17.

## DESERET NEWS:

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DELIVERED ON THURSDAY.

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OFFICE—POST OFFICE BUILDING.

### ADVERTISING.

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“ Two insertions	2.00
“ Three “	2.50
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ADVERTISEMENTS to ensure insertion in the current number, must be handed in previous to 1 o'clock, p. m., on Tuesday.

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### HISTORY OF JOSEPH SMITH.

NOVEMBER, 1841.

A Conference was held in New York City, Elder John E. Page presiding; in which were represented New York City, 17 elders, 2 priests, 1 teacher, 2 deacons, 179 members. Five branches were represented, including 5 elders, 6 priests, 3 teachers, 3 deacons, 149 members. Three elder, two priests, one teacher, were ordained. There were present at the Conference, 1 apostle, 6 high priests, 16 elders, 3 priests, 2 teachers, 2 deacons.

Tuesday, 30.—Attended a council of the Twelve Apostles at President B. Young's. Present, Brigham Young, Heber C. Kimball, Willard Richards, Orson Pratt, Lyman Wight, John Taylor and Wilford Woodruff.

It was voted that Ebenezer Robinson be solicited to give up the department of printing the Times and Seasons to Elder Willard Richards.

Voted that if bro. Robinson does not comply with this solicitation, Elder Richards be instructed to procure a press and type, and publish a paper for the Church.

Moved by Elder Young, and seconded by Elder Woodruff, that Lyman Wight and John Taylor present these resolutions to brother Robinson.

Wednesday, December 1.—In view of the proceedings of the meeting of the church at Ramus, on the 18th November, when certain individuals were cut off from the Church for stealing, the Twelve issued the following

### EPISTLE:

“We are glad that the perpetrators of the above crime have been caught in their iniquitous practices; and we are only sorry that anybody should be found who would bail them out of prison, for such individuals, if the charges are true, ought to be made an example of, and not be suffered to run at large.

We have been informed that some of them have been talking of moving into this place, but we would here inform them that persons whose conduct has exposed them to the just censure of an indignant public, can have no fellowship amongst us, as we cannot, and will not countenance rogues, thieves and scoundrels knowingly; and, we hereby warn them that the law will be as rigorously enforced against them in this place as in any other, as we consider such characters as a curse to society, whose pestilential breath withers the morals, and blasts the fame and reputation of any people among whom they may sojourn. There is no poison that is, and ought to be despised more than the thief, by any respectable community; yet more especially ought such persons to be abhorred who have taken upon them the name of Christ, and thus with the pretext of religion, and garb of sanctity, cloak their nefarious practices.

We have been told that some individual or individuals have, under false pretences, been wishing to palm their wicked and devilish principles upon the authorities of the Church, stating that it was part and parcel of the gospel which God had revealed, and that it is one of the mysteries which the initiated only are acquainted with. We know not how to express our abhorrence at such an idea, and can only say that it is engendered in hell, founded in falsehood, and is the offspring of the devil; that it is at variance with every principle of righteousness and truth, and will damn all that are connected with it, for all mysteries are only such to the ignorant, and vanish as soon as men have sufficient intelligence to comprehend them; and there are no mysteries connected with godliness and our holy religion, but what are pure, innocent, virtuous, just and righteous: if this is a mystery, it is the “mystery of iniquity.” We are at a loss to know who could be vile enough to propagate such base and unfounded statements, and we would say to the church, beware of such men! set them down as the worst of scoundrels, and reject their foul insinuations with that indignation and disgust, that such unhalloved and vile insinuations deserve; for such men are either avowed apostates, or on the eve of apostacy, or have only taken the name of religion to cloak their hypocrisy; we fear the latter, in some instances is the case, and that Mississippi scoun-

drils palm themselves upon us to cover their guilt. We further call upon the church to bring all such characters before the authorities, that they may be tried, and dealt with according to the law of God, and delivered up unto the laws of the land.

It is scarcely possible that any virtuous man could be made to believe any such statements, however ignorant; yet lest through false pretences the innocent might be drawn into a snare, we would quote the following from the Book of Doctrine and Covenants, section 13, paragraph 22, ‘And if any man or woman shall rob, lie, or she shall be delivered up unto the law of the land. And if he or she shall steal, he or she shall be delivered up unto the law of the land.’ Again, section 13, paragraph 2, ‘Thou shalt not steal, and he that stealeth and will not repent shall be cast out.’ The broad law of God is, ‘Thou shalt not steal,’ and thieves, together with liars and whoremongers, will eventually be found without the city, with dogs and sorcerers. We need only say that if we find such characters engaged in their nefarious practices, whether in or out of the Church, we shall take them up, and deal with them according to the law of God and man; and we wish the Church to inform us of such delinquents, or the sin will lie at their own door.

As there are gangs of robbers up and down this river, from whom we have suffered much, having had many horses, cattle and other property stolen; we purpose instituting a police for the protection of our property, and the rigorous enforcement of the laws of our country; and should any, who call themselves Latter Day Saints, be found in their midst, they will be cut off from the church, and handed over to the law of the land.

We hope that what we have written may suffice, and take this opportunity of expressing our decided and unqualified disapprobation of any thing like theft in all its bearings, as being calculated to destroy the peace of society, to injure the Church of Jesus Christ, to wound the character of the people of God, and to stamp with eternal infamy all who follow such diabolical practices; to blast their character on earth, and to consign them to eternal perdition.

BRIGHAM YOUNG,  
HEBER C. KIMBALL,  
PARLEY P. PRATT,  
ORSON HYDE,  
WILLIAM SMITH,  
ORSON PRATT,  
JOHN E. PAGE,  
WILLARD RICHARDS,  
LYMAN WIGHT,  
WILFORD WOODRUFF,  
JOHN TAYLOR,  
GEORGE A. SMITH.”

“Nauvoo, Illinois, December 1, 1841.”

Thursday, 2.—I received the following Revelation to Nancy Marinda Hyde:—

“Verily thus saith the Lord unto you my servant Joseph, that inasmuch as you have called upon me to know my will concerning my handmaid Nancy Marinda Hyde; behold it is my will that she should have a better place prepared for her, than that in which she now lives, in order that her life may be spared unto her; therefore go and say unto my servant Ebenezer Robinson, and to my handmaid his wife.—Let them open their doors, and take her and her children into their house, and take care of them faithfully and kindly until my servant Orson Hyde returns from his mission, or until some other provision can be made for her welfare and safety. Let them do these things and spare not, and I the Lord will bless them and heal them, if they do it not grudgingly, saith the Lord God; and she shall be a blessing unto them; and let my handmaid Nancy Marinda Hyde hearken to the council of my servant Joseph in all things whatsoever he shall teach unto her, and it shall be a blessing upon her and upon her children after her, unto her justification, saith the Lord.”

Saturday, 4.—I attended the city council, and spoke in defence of the marshal, in his not serving a warrant, when his life would have been endangered.

A conference was held at Ramus on the 4th and 5th of December, 1841, over which the Patriarch of the Church, Hyrum Smith, presided; Joseph Johnson acted as clerk; Brigham Young, Heber C. Kimball, Willard Richards, and John Taylor, of the quorum of the Twelve Apostles, being present; when it was unanimously resolved by the whole conference that the organization of the church at Ramus as a stake be discontinued, and that John Lawson be presiding elder over the branch, and Joseph Johnson, clerk; and that William Whiteman, the bishop, transfer all the Church property in Ramus to the sole Trustee in Trust, Joseph Smith, President of the whole Church.

Sunday, 5.—I commenced to proof read the Book of Mormon, previous to its being stereotyped; read sixty pages.

In the evening brother Woodruff and wife visited me. We conversed about the Missouri troubles, and the death of David W. Patten; also his last request.

Tuesday, 7.—Copy of a letter to lawyers Bushnell and Browning, of Quincy:

“Esquires Browning and Bushnell: Gentlemen:—Your letter of 23rd ult., concerning two notes placed in your names by Messrs. Halsted, Haines,

& Co., against myself and thirty one others, for collection, was duly received. In reply, I must inform you, that I am not in the possession of means, belonging to me individually to liquidate those notes at present; the reason is apparent to every one; I need not relate to you the persecution I have suffered, and the loss and confiscation of all my effects at various times, as a reason of my inability; you know it all, and so do the gentlemen whose notes you hold for collection. But I wish you to say to them, that if they will give me my time (and no more than that I must necessarily have), they shall have their pay in some way or other; that I have the means at command in the east, which, with a sufficient indulgence, will enable me to pay them every whit, but unless this is granted me, it will be impossible for me to do so. All I ask of those gentlemen and this generation, is, that they should not tie up my hands, nor thwart me in my operations. If this is granted me, I pledge my word, yea, my sacred honor, that all that can in fairness be demanded at my hands, either now, or at any time, shall ultimately be adjusted to the satisfaction of all concerned. This is all that I can say at this time, or do, hoping that you will communicate to Messrs. Halsted, Haines & Co., the contents, or at all events the purport of this letter, together with my sincere regard for their welfare, and as regards you, gentlemen,

I remain, very respectfully,

Your obedient servant,

JOSEPH SMITH.”

Wednesday, 8.—The Twelve who attended the Ramus Conference on the 4th inst., returned with near a thousand dollars worth of property for the Temple, which had been donated by the Saints at Ramus; consisting of horses, wagons, provisions, clothing, &c.

Friday, 10.—I wrote to H. R. Hotchkiss, Esq. “Dear Sir:—Your letters, dated October 11th and November 9th, 1841, have both been received, and that of the 9th November is now before me. I am glad that you are pleased with the proceedings of our last conference relative to ‘Mr. Hotchkiss purchase,’ concerning which, together with some unpleasant feelings which had originated, partly from a misunderstanding between us, and partly through the inefficiency, neglect, or sickness of Dr. Galland. I wrote to your friend and partner, Esquire Tuttle, some time since, which no doubt you have seen before now, and with which I hope you are also satisfied. I have handed your request to the editor of the Times and Seasons, who will forward you the desired papers. I am glad that James Ivins settled with you the \$2,500 note, but sorry that you suffered yourself to lose in the sale of the land you had of him. As regards the Cook's Mill Tavern stand, and the one hundred and thirty seven acres of pine land, which you propose to allow the Church three thousand dollars for, I have to say in reply, that I have consulted, not only my own feelings, as ‘sole Trustee in Trust’ for the Church, but also the feelings of those of the Church whose opinions I can always rely upon in such matters, and the conclusion is, that thirty two hundred dollars is the least the property ought to be sold for. You can, therefore, have it for three thousand two hundred, which is considerably less than it cost the Church; we are willing to make a partial sacrifice in the property, but under the circumstances, think that you can afford to give us two hundred dollars more than you proposed. The health of our place is at this time pretty good, and we hope it may continue to improve, with the improvement of the city.

I remain, very respectfully, yours, &c.,

JOSEPH SMITH.”

Saturday, 11.—Late this evening, while sitting in council with the Twelve in my new store on Water Street, I directed Brigham Young, President of the Twelve Apostles to go immediately and instruct the building committee in their duty, and forbid their receiving any more property for the building of the Temple until they received it from the Trustee in Trust, and if the committee did not give heed to the instruction, and attend to their duty, to put them in the way so to do.

Elder Willard Richards has left Warsaw for Nauvoo, it being considered unnecessary for him to tarry there any longer.

Since I have been engaged in laying the foundation of the Church of Jesus Christ of Latter Day Saints, I have been prevented in various ways from continuing my journal and the History, in a manner satisfactory to myself, or in justice to the cause. Long imprisonments, vexatious and long continued law-suits, the treachery of some of my clerks, the death of others, and the poverty of myself and brethren from continued plunder and driving, have prevented my handing down to posterity, a connected memorandum of events, desirable to all lovers of truth; yet I have continued to keep up a journal in the best manner my circumstances would allow, and dictate for my history from time to time, as I have had opportunity, so that the labors and suffering of the first elders and saints of this last kingdom might not wholly be lost to the world.

Sunday, 12.—I preached in the morning at Snyder's Hotel.

In the evening the Twelve met in council at bro. H. C. Kimball's.

Monday 13.—I appointed Willard Richards, recorder for the Temple, and my private secre-

tary, and general clerk, and he commenced his labors in my new office in the brick store.

Some time in the fall of 1839, Daniel S. Witter, of the steam mill at Warsaw, solicited the First Presidency of the Church to make a settlement on the school section No. 16, one mile south of Warsaw, and the solicitations were continued by D. S. Witter, Mark Aldrich and others, from time to time, till the spring or summer of 1841, when articles of agreement were entered into between Calvin A. Warren, Esq., Witter, Aldrich, and others, owners of the school section, and the First Presidency, giving the Saints the privilege of settling on the School section, which had been surveyed and laid out in town lots, and called Warren, on certain conditions; and Willard Richards went to Warsaw on the 8th of September, and spent several weeks to prepare for the reception of immigrants. In the mean time, the inhabitants of Warsaw attempted to form an anti-mormon society, and were much engaged because that Esquire Davis (who had spoken favorably of the Saints) was appointed clerk of the county by Judge S. A. Douglas.

In November two hundred and four Saints arrived at Warsaw, from England, led by Joseph Fielding, and were visited on the 24th of November by Richards and Taylor, of the Twelve, and counseled to tarry at Warsaw according to the instruction of the First Presidency.

December 13th, Isaac Decker, presiding elder at Warsaw, stated to the Presidency at Nauvoo, that Mr. Witter had risen one dollar per barrel on flour, and sold the sweepings of his mill to the Saints at \$2.25 per hundred; and that Witter and Aldrich had forbidden the brethren the privilege of getting the old wood on the school section, which they had full liberty to get; that the price of wood on the wharf had fallen twenty five cents per cord since the arrival of the Saints; that the citizens had risen on their rents, &c.; and the First Presidency decided that the Saints should remove from Warsaw to Nauvoo immediately; and that the proceedings at Warsaw be published in the “Times and Seasons.”

This morning President Young delivered the message I gave him on Saturday evening to Reynolds Cahoon and Elias Higbee, the Temple Committee, in presence of Elders Kimball, Woodruff, and Richards.

Elder Richards, by letter, instructed the Saints at Warsaw to remove to Nauvoo.

A DEACON LEARNING ‘HIGH-LOW JACK.’—A gentleman who resides in one of our country villages, and who is an inveterate practical joker, recently played off the following upon a sober deacon:

He was in his store one Sunday morning, preparing for the duties of the day, when the deacon entered. An unfortunate pack of cards was lying on the counter, and the deacon, as in duty bound, remonstrated with our joker on this villainous practice. The latter admitted that it was at least an idle waste of time, and taking the cards in his hand, moralized on the subject just as well and warmly as the deacon. At the same time, he allowed a few cards to fall here and there on the counter, they lying very much in the shape of tricks, and looking as if the two had really been “aking a hand.”

At this juncture, another member of the church came in (the post office was in the store) and all at once the joker placed his finger on a couple of cards on the counter, and exclaimed: ‘Now, deacon, I tell you this won't do. The queen always takes the jack, and the ten takes the nine, and so on down, and if you don't attend, you will never learn the game. That jack is a good card, but my queen counts it, counts me one point, besides one on count for game.’

‘Why, neighbor,’ exclaimed the horrified deacon, ‘what do you mean by that?’

‘Exactly what I say,’ was the reply; ‘the queen takes the jack, and it's mine; you might have trumped with it, and saved it long ago. Now this jack, with low game, puts me out.’

At this moment our joking friend turned round, pretended for the first time to notice the brother deacon who had entered, looked confused, dropped the cards and vanished.

Of course the deacon was caught. The horrible tale was told of his having been caught playing cards on Sunday. He was cited to appear before the church for his backsliding; and as the evidence was complete, would have been convicted and severely punished, in spite of all his protestations of innocence, had not his face'ous tormentor made his appearance in the nick of time, as a witness in favor of the deacon, told a ‘round, unvarnished tale,’ and procured for him an acquittal.

It is said, to this day, the deacon has an increase of horror of cards, though he feels a conviction that the ‘queen will take the jack,’ and that the jack can take the deacon, yet he has an utter aversion to give his ‘high-low, jack.’

The London Times says the total expenditure upon the war estimates for 1855-6 will be forty millions of pounds sterling, or something like two-thirds of the entire revenue of the kingdom.

Asa M. Wyman, of Rockingham, Vt., a revolutionary pensioner, aged 101 years, lately walked on foot and alone a distance of eight miles, to get his semi-annual allowance.